



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

rative, but never in such a manner as to break its sequence. With such an admirable model for diocesan and local history, Catholics can have no excuse if the history of the Church in other localities is not better known and more widely read.

Memoirs, Historical and Edifying, of a Missionary Apostolic of the Order of Saint Dominic, Among Various Indian Tribes and Among the Catholics and Protestants in the United States of America. With an Introduction by the Most Reverend John Ireland, D. D., Archbishop of St. Paul. Saint Clara College, Sinsinawa, Wisconsin, 1915. Pp. 375 + xx.

In these memoirs of Father Samuel Charles Mazzuchelli we have a beautiful book,—a mirror in which one sees reflected a still more beautiful soul and character. Written primarily to give the author's order and the people of his native Italy a better knowledge of that part of the United States in which he labored—possibly also to awaken an interest in the American missions—the volume is true to its fuller title: *Memoirs, Historical and Edifying, of a Missionary Apostolic*. From beginning to end it abounds in a rich fund of historical data invaluable to the student and the writer of the history of the early church in that part of the great north-midwest country comprised in the States of Michigan, Wisconsin, Iowa and northwest Illinois. This data is all the more important because given with great detail of incident, and careful attention to dates, place and sequence of events. Occasional reflections on the American people and manners show an insight into the genius of our country and a sympathy for its institutions rarely met with in foreigners of that day. Here and there we find sound expositions of Christian doctrine or sane spiritual advice, and catch glimpses of the author's deep piety, and his unfailing confidence in the divine Providence. Never have we read a more unostentatious, or a more natural, lively and sweetly told account of one's labors in the harvest of souls than that found in these memoirs. The reader almost becomes a companion of the pioneer missionary in his lonely journeys along the great lakes, through unbroken forests, or over wide prairies, as he goes from wigwam to wigwam of the red man, from settlement to settlement of half-breed or French Canadian, or visits the remote colonies of Americans. The friar's humility was such that he did not sign his name to his memoirs; and it is only through the original language in which they are written, and the portrayal of his labors that we know their author. Through the volume there run beautiful and accurate descriptions of the vast expanse of country through which the missionary's ministrations carried

him, and of the life and manners of its early inhabitants. All these combine to make Father Mazzuchelli's memoirs a book of intense interest. There is not a dry page in it. Once one has begun to read it, it is with regret that he has to lay it down without finishing at the first sitting.

Strange that these memoirs of so conspicuous a clergyman in the early Church of the northwest—it was published about 1844—should have gone so long practically unknown and without an English dress. Through their translation Sister Benedicta Kennedy, O. S. D., has not only done a good work for her community of Sinsinawa, Wisconsin, which was founded by Father Mazzuchelli, but has placed readers of Catholic literature generally under a debt of gratitude. Some may regret that the translator was not freer in her English rendition so as to give it a flow and cadence more natural to our tongue. But, as she tells us in her preface, she felt that exactness and reverence for the saintly author of the memoirs forbade the least departure from the original Italian. And it must be admitted that she has been happy in her translation.

No less happy was she in the choice of the learned archbishop of Saint Paul to write the preface. No living man has a broader or more intimate knowledge of the history and the traditions of the Church in those parts of the country, where our pioneer missionary labored so long, so zealously, and so fruitfully, than Doctor Ireland. "Whenever," says the prefacer, "the pen of the historian traces in merited colorings the work of the Catholic Church, during the middle decades of the nineteenth century, in Michigan and in Wisconsin, in Illinois and in Iowa, a picture is there of singular beauty of characterization, of singular power of inspiration—that which delineates the achievements of Samuel Charles Mazzuchelli. . . . Mazzuchelli was the saint. He was the saint, immaculate of life, scrupulous of duty, exquisite in tenderness of piety—in every attitude the man of God, his every relation with fellowmen revealing the spiritual lucidity of his inner soul, his every act sending forth the fire of love that burnt so brightly within him. This is the testimony of all who had known him, or had known of him; this the uninterrupted rippling of the stream of tradition wherever the remembrance of him survives—the remembrance surviving wherever, even for once, his apostolic footsteps wended their wearied way. . . . Mazzuchelli was the missionary. With him zeal for the welfare of the Church, for the salvation of souls, was a burning passion. It had sent him in his youth to the wilderness. . . . It remained forceful into old age. Its pathway always was amid hardships and sacrifices. He never sought surcease. Vacation he did not know. . . . One business was

his—work for souls; to that was given his whole time, his whole energy. His was the device of the Master: ‘I am come to cast the fire on earth; and what will I, but that it be kindled?’” Beautiful words these, as is all the archbishop’s long preface of eighteen pages. But it is all authentic history, as well as instructive reading.

It is a pity that we have not similar memoirs of the remaining twenty years of the zealous friar’s apostolic life. Father Mazzuchelli was born in 1806 of a wealthy and influential Milanese family. He entered the Order of Saint Dominic at the age of fifteen or sixteen years, studied in Rome, and came to America in the fall of 1828. Ordained, Sept. 5, 1830, in Cincinnati by the saintly first bishop of that city, Right Rev. E. D. Fenwick, O. P., his fruitful missionary career began at once, ending only with his death four and thirty years later. He died, Feb. 23, 1864, of pneumonia contracted from exposure in his ministrations of charity.

A History of England, from the Defeat of the Armada to the Death of Elizabeth. With an Account of the English Institutions during the late Sixteenth and early Seventeenth Centuries. By Edward P. Cheyney, Professor of European History at the University of Pennsylvania. Vol. I. Longmans, Green and Company, New York, 1914. Pp. x + 560.

Dr. Cheyney, who is the acknowledged master of Elizabethan history in the United States, has dedicated this important volume to the students past and present of his Saturday Seminar in English History at the University of Pennsylvania. The scope of his book is a twofold one: first, to give an account of the events of the last fifteen years of Elizabeth’s reign (1588-1603); and secondly to give a minute description of the institutions of the time, a clearer exposition “of central and local government, industry, the church and its opponents, intellectual life and social customs at the culmination of a period of especial interest; a period which has the additional claim to attention that it was the eve of the settlement of America, and that many of these institutions were about to become the basis of a new form of society beyond the sea.” He has divided this first volume into four parts. In the first part he deals with the question of the royal administration of the kingdom and covers practically the same ground as in his published lecture, *The Court of Queen Elizabeth*, given at the University of Pennsylvania in November, 1913. Queen Elizabeth’s difficult personality, her household, her ministers and courtiers, the customs and usages of her Court, the judicial administration of the kingdom, especially that